Christian Education Magazine

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DR. WILLIAM F. QUILLIAN
SECRETARY OF THE GENERAL BOARD OF CHRISTIAN EDUCATION
M. E. CHURCH, SOUTH

MARCH, 1931

-- Announcing --

College Day

May 31, 1931

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AN enactment of the 1930 General Conference provides that a special "College Day" shall be observed in every local Church at some appropriate time during the year for the purpose of presenting Christian education as carried on in our schools and colleges. For the year 1931, and likewise for 1932, the Executive Committee of the General Board of Christian Education has designated the Fifth Sunday in May as the day for this observance.

Pastors and other Church leaders are therefore urged to see that this fundamental interest of the Church receives the contemplated emphasis on May 31, or as near thereto as practicable.

The May number of CHRISTIAN EDUCATION MAGAZINE will be a special College Day Number and will carry a body of suggested program material for use in local Churches. It will likewise contain contributed articles bearing upon College Day and will present some practical suggestions for observance of the day, together with reports of similar enterprises already in operation.

The mailing list of the MAGAZINE for May will be extended to include every pastor in Southern Methodism.

Christian Education Magazine

BOYD M. McKEOWN, Editor

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The Trend Toward Combination

In these days which seem to be particularly fraught with difficulties for small unendowed colleges, many and various suggestions are being made concerning the future of certain of these struggling schools. The suggestions cover everything from strenuous and immediate financial campaigns, regardless of present finanical conditions, to the sudden, ruthless, and complete extermination of the schools. The present is a time, moreover, when educational leaders are seeking to discover a general policy which through its application in the future may wisely conserve the various interests involved and which may best contribute to the on-going of Christian education.

In a time like this it is interesting, to say the least of it, to find our schools in so many sections turning with one accord toward consolidation as a happy middle-ground policy that will, it is hoped, possess the life-saving advantages of economy and added prestige. In short, it is hoped that this plan will enable the Church to remain more effectively than ever in the educational field in certain strategic centers where the past has demonstrated the unquestioned need for her educational services.

The pioneer in the field of combined educational institutions, so far as Methodism is concerned, is Randolph-Macon, with its two senior colleges and its system of academies and preparatory schools. Though this has been in operation for many years, it can hardly be said to have furnished more than a structural suggestion for the particular designs which are at present being worked out in the more recent consolidations.

The first of these more recent combinations occurred in the State of Missouri, where in 1925-26 Southern Methodism entered upon an intensified and a rather highly centralized program of higher education. Under an authorized inter-conference commission Howard-Payne College at Fayette, Central College for Women at Lexington, Marvin College at Farmington, and Scarritt-Morrisville College at Morrisville were united with Central College at Fayette. Thus four colleges ceased to exist while Central College became the custodian of their records and received their graduates and former students into her Alumni Association. For something like six years this centralized program has been working in a manner highly satisfactory to Missouri Methodism.

The Millsaps-Whitworth System, a more recent venture in this type of college administration, was effected upon a slightly different basis and without the demise of either of the colleges involved. It has brought together, under one board of trustees, Millsaps College, of Jackson, Miss., a thoroughly established and widely recognized co-educational institution of senior grade, and Whitworth, a Junior College for girls, located at Brookhaven, Miss.

More recent still, and perhaps more daring than either of the above is the consolidation as worked out in its latest form of the colleges of Arkansas, a consolidation which combines the two types represented above. Some year or more ago Hendrix College at Conway and Henderson-Brown at Arkadelphia were combined into what was designed to be one strong co-educational college of Arkansas Methodism. The newly created institution occupied the campus at Conway and bore the hyphenated name of Hendrix-Henderson, derived from the names of the two merged institutions.

Arkansas Methodists have evidently been pleased with the sample they have had of consolidated educational service for within recent weeks the consolidation has been carried further and has included Galloway College, the former College for Women, at Searcy. Under the new merger the name becomes Trinity System of Colleges and Galloway becomes a Junior College for girls, definitely integrated as a part of the system.

Of very recent date indeed is a merger of still another kind, which for our purposes might be styled the interdenominational type. This merger was effected by the combining of our own Southwestern University located at Georgetown, Tex., and Blinn-Memorial College, a Junior College of the Methodist Episcopal Church, located at Brenham, Tex. Under the plans of consolidation each institution will continue to operate upon its own campus as in the past, but Southwestern takes over Blinn-Memorial and the two are to be under one administration.

Perhaps this article should not close without brief mention being made of the partnership venture at Oklahoma City University where a great school, itself the result of a combination of four formerly existing schools, is being successfully projected by the joint efforts of the Methodist Episcopal Church and the Methodist Episcopal Church, South.

This decided trend in the direction of combining smaller schools and colleges suggests that in combination, perhaps even in the combination of schools of different denominations, may lie the salvation of many of our smaller institutions and of our higher education program as well. Of course prophecies to that effect would scarcely be justified as yet, but certainly the combination idea has much to commend it. In this age of severe competition along lines of standardization the Church in the first place must not be content to give its students anything short of the very best training available. In the second place, the Church cannot much longer continue to attract students to its schools unless such schools are members of the various regional accrediting associations. The death knell, therefore, of the small college of limited resources has already been sounded, and in many cases a further gathering in of meager support is but a means of temporarily deferring a fate that is inevitable,

unless substantially larger support can speedily be secured.

Another argument in favor of combination of schools within given large areas is the great reduction in distances that we have seen, within recent years, accompany the improvements in transportation and communication. Students attending a college three hundred miles from their homes to-day are in closer touch with their parents and are actually closer to them in point of time and travel convenience than students who attended a college seventy-five miles from home a generation ago.

The concentration, then, of the educational interests within a large area seems to have the advantage of being practical from the standpoint of distances from which it draws its student body. It also seems to be desirable in that the combined financial support will enable the centralized institution to operate more economically, to make available a better type of educational service and to obtain a higher degree of recognition upon its classroom work.

The consolidation idea was given formal endorsement by the Methodist Educational Association in its recent Nashville meeting, with the added recommendation that further surveys be conducted looking to a "big step forward in reorganizing our educational institutions."

The CHRISTIAN EDUCATION MAGAZINE feels that the courageous peoples under whose auspices these mergers have been worked out are to be congratulated upon their keen insight into educational conditions and upon the fearless manner in which they have laid aside prejudice, provincialism and sentiment and have endeavored to solve their problems in the fear of God and in the best light of human intelligence. The results of these mergers cannot but be watched with the utmost interest by many both within and without the educational circles of Methodism. B. M. M.

The Quarterly Educational Program

FIFTH SUNDAY IN MARCH

WHILE taking cognizance of the annual "College Day" and making preparations for its due observance, it is hoped that Church leaders will not neglect or omit the prescribed quarterly emphasis upon Christian education which the new Discipline suggests be placed through the Worship Service of the Sunday school on each fifth Sunday. It is likewise hoped that no confusion of the contemplated annual and quarterly observances will arise.

A suggested worship program and other helpful pamphlet literature has been prepared for use in the local Churches on the fifth Sunday in March. This material, replete with helps for use in preparing the talks suggested in the program is particularly adapted to use in young people's and adult departments, and may be had by writing the Department of Schools and Colleges of the General Board of Christian Education. B. M. M.

Significant Progress Toward Our Goal
A Unified Educational Program

WHEN, by act of the General Conference last May, the creation of the General Board of Christian Education was authorized, with a program to include all the educational activities of Methodism, every thinking Methodist knew that the new Board and its program existed only on paper and that its realization in organization and operation would come only with an expenditure of much time and thought and effort. All were agreed that it was one thing to provide for a given organization with a certain program and quite another thing to produce the organization and to cause the program to become effective.

In keeping with the vast amount of foundation work which has been progressing since General Conference, it was eminently fitting that the closing of the old year and the opening days of 1931 should witness three great gatherings of Methodist leaders, active in various phases of the Church's educational work, assembling to consider the new educational program and to think together in particular upon the inter-relationships of previously separate organizations. The Methodist Educational Association, composed of representatives from our Church schools and colleges, and the Sunday School Council and the Epworth League Council, composed, respectively of Conference leaders in these organizations, approached their task of correlation through programs built around the idea of discovering avenues of coöperation in making and applying a unified program of Christian education.

The sessions throughout were marked by large attendance and intense interest, and the good effects cannot be calculated. The *Christian Advocate* says that it is doubtful if the Educational Association has held a meeting since its organization in 1918 which was more far-reaching in its results than this meeting will prove to be. But valuable as the sessions of this and other groups may have been, the meeting of greatest significance occurred when all assembled in joint session on Thursday afternoon, January 1. It was in this meeting that our goal of coöperation was aptly described by Dr. J. Q. Schisler when he said: "There are two things to be done. We must put the College into the Local Church, and we must put the Local Church into the College."

This joint meeting resulted in the merging of the former Sunday School and Epworth League Councils into a General Council of Christian Education, and it received from the Educational Association an expression of complete harmony and a formal pledge of full coöperation. Meanwhile a joint committee is to engage in a study to determine the most effective relationship possible between the School and College Group and the newly formed General Council on Christian Education.

From the standpoint of our schools and colleges, the significance of this strengthened alliance with the educational forces of the local Church is twofold. In the first place, it opens to them an almost unlimited field of coöperation in promoting their interests in local congregations and in presenting to their constituency a conception of the Methodist educational system as a unified whole, extending through the various departments of the local

(Continued on page 34)

Three Mid-Winter Meetings and Combined Program of Christian Education

W. F. QUILLIAN

THE dawning of the year 1931 witnessed the inauguration of the new program of Christian Education as it relates to the Local Church and the Schools and Colleges of Methodism. The Methodist Educational Association, the Sunday School Council, and the Epworth League Presidents' Council held their annual meetings in the city of Nashville the first week of the new year. These groups met at different places for the consideration of their peculiar problems, and on Thursday afternoon, January 1, a joint meeting was held at historic McKendree Church. The auditorium was well filled with representative leaders, and addresses were made by Bishop E. D. Mouzon, President, the General Secretary, and the Departmental Secretaries of the Board of Christian Education. The General Secretary of the Board of Missions presented the program of the General Conference Commission on Benevolences, which involves the unified plan of the Board of Missions, Board of Christian Education, Board of Church Extension, and Hospital Board. By resolution, these three groups agreed to a unification of their several interests and a committee was appointed to work out the details of this plan.

It is difficult to describe the impression which was made at this meeting. Those present felt that a most significant and historical scene had been witnessed at the bringing together of these three related agencies of the Church. It was evident that the leadership of our Church is ready for the legislation as outlined by the General Conference at Dallas. It is our conviction that, if this plan is followed throughout the Annual and District Conferences and in the local Churches of Methodism, it will bring about a revival of interest and enthusiasm on the part of all of our people in the great work of Christian education. It should be borne in mind that Christian education is the process by which we train the future leadership of the Church and of the nation. If "righteousness exalteth a nation" and righteousness is brought to a people as a result of right living and right thinking, then we realize how important it is that from the cradle to the grave our people should be instructed in the things that make for righteousness. It was said of the early Christians that "they outthought, out-lived, and out-died the pagan world, hence they conquered." Our Church will meet its responsibility under God and will conquer the forces of sin, infidelity, and lawlessness only as our people are led into the paths of truth and wisdom.

What a glorious vision is spread out before us, what a tremendous opportunity, what a mighty challenge! The Epworth League, historic and worthy organization, calls together the choice young life of our Church, trains them in the principles of worship and leadership, and sends them out as heralds of a living Christ. Many of these Leaguers have made their names luminous in the records of Church history by the high service which they have rendered. Miss Ruby Kendrick laid down her life for Korea, and called back across the waves of the Pacific, "If I had a thousand lives to give, Korea should have them all." Hat-

ton Townson urged the Board of Missions to send him to the hardest field of the Church, and then by a strange providence passed to his reward before he had gone out to this sacrificial service. Elmo Tabb and his splendid young wife are to-day pouring out their lives among the dark peoples of Africa. These and others caught their first inspiration in the Epworth League. The Sunday school organization with its training classes, millions of pages of literature, its far-flung extension program and the intelligent effort which is being made to reach all of our people with the knowledge of the Word of God, has made its mighty contribution to the Church and the world. Our universities, schools, and colleges with their thirty-five thousand students make it possible for our children to come out of Christian homes and find in the Church College the same atmosphere and the same spirit which surrounded them in their youth. The Church Colleges must be strengthened. Without them not only would the Church fail to measure up to its responsibility, but all of education would soon become secular and materialistic. It was recently pointed out at a session of the Council of Church Boards held at Indianapolis, Ind., that out of one hundred and ninety-three institutions that are recognized by the Association of American Universities, the highest standardizing agency in America, all but fifty-seven are Church related institutions. It was very significant that Methodism led the list with thirty-three, the Congregational Church came next with twenty-six, the Presbyterian Church came third with twenty, and the Baptist fourth with seventeen, the others being distributed among other denominations. Our Church Colleges are equal to the best in academic standing and are far superior in their purpose and spirit to many of the institutions of our land.

In this interesting meeting held in Nashville special attention was given to the Junior College, the Pastors' School, the Extension program of the Sunday School, the Summer Assemblies for Young People, and particularly to methods by which all the interests of Christian education may be centered in the local Church. Where the program is accepted, properly interpreted and introduced into the Local Church, it is engaging the confident coöperation of the best leadership throughout our connection.

All of the officials of the General Board of Christian Education are diligently at work seeking to perfect plans which will make clear all that is contemplated in the new legislation. We trust that our pastors and Church leaders will give us the benefit of their constructive criticism, and that they will coöperate with us in the delicate and difficult task which has been assigned to us by the Church. For the scores of letters and countless messages of appreciation and coöperation that come to us from all sections of the Church we are deeply grateful. We are not unmindful of the responsibility that rests upon us, and in the light of the attitude of the people called Methodists "we thank God and take courage."

How the Program Is Going

C. A. BOWEN, SECRETARY, EDITORIAL DEPARTMENT

WHILE the new legislation represents certain radical changes in the functions and procedure of the group which has been working at the creation of curriculum material for our Epworth Leagues and Sunday schools, when the new program began to function the Editorial Department of the General Board of Christian Education was, perhaps, more nearly "set up" than were the other departments. When the requirements of the organization had been complied with, it was not difficult to proceed with the tasks assigned to it with a minimum of delay.

However, the rapid progress made in the Department of Schools and Colleges and in the Department of the Local Church has kept the Editorial Staff working at its best to keep in stride. Up to the present there is much to give us encouragement. All of our periodicals are promoting the whole program of the Board. The Editors are receiving the coöperation of the Staff of the Department of Schools and Colleges and the college leaders in the field. More publicity dealing with the educational interests of our Church is being furnished by our periodicals than ever before. On the other hand, the interest in the curriculum materials now being created is mounting among our educators. There seems to be an increasing understanding of the important and intricate task at which the Editorial Department of the Board is at work. Were the Secretary of this Department to express freely his judgment concerning what the future seems to hold, charges of overenthusiasm might be lodged against him.

In this brief statement it is not possible to deal with the important progress which has been brought about by the coöperation between the Department of the Local Church and the Editorial Department. In this field also "the program is going" most successfully.

With the Church's loyalties more closely unified than ever before, and with a new organization peculiarly fitted to give these loyalties outlet, what may we not accomplish for the Christ whom we serve!

W. M. ALEXANDER, SECRETARY, DEPARTMENT OF SCHOOLS AND COLLEGES

THE Department of Schools and Colleges inherited a program of valuable service which had been carried on by Doctors Anderson and Sherman and their associates in the old Board of Education. Naturally this program centered very largely in the work done in behalf of our Church colleges. The old Board also did considerable promotional work. In addition it carried on an extensive coöperative program with the other Boards and agencies of the Church.

Under the new Board all of the responsibilities belonging to the old Board of Education came directly to the Department of Schools and Colleges. Other responsibilities that are largely new also came to this Department. Furthermore, the areas of coöperation with other Departments and Boards have been greatly enlarged. Some of these major coöperative responsibilities are listed as follows: (1) Religious activities in local churches attended by college students, (2) the total task of the Conference Executive Secretary, (3) Pastors' Schools, (4) Leader-

ship Training, (5) Promotion of COLLEGE DAY and the Quarterly Educational Program, (6) the enlistment, training, and placing of Service candidates, and (possibly) (7) the Leadership Schools at Mount Sequoyah and Lake Junaluska. Considerable progress has already been made in the definition and promotion of these coöperative activities. The success attained so far and the eagerness with which all hands are trying to carry out the desire of the Church for a unified program promises large things for the outcome of the plan.

The Department finds much yet to be done before its program is fully organized. The staff members already associated in the task are rendering most acceptable service. At least two other trained workers are badly needed to complete the staff organization. These cannot be taken on, however, until the income of the Department recovers from the present decrease in collections. Specific achievements in this Department could be cited and mention could be made of other phases of our program now in process of development, but this is scarcely the time or place to bring them up. Suffice it to say that the Staff of this Department is taking its work seriously, and earnestly craves the counsel and prayers of Church leaders in the furtherance of its responsibilities.

J. Q. SCHISLER, SECRETARY, DEPARTMENT OF THE LOCAL CHURCH

THE Department of the Local Church inherited all the work heretofore carried on in the General Epworth League Board and in the Administrative Section of the General Sunday School Board. This means that the Department of the Local Church became immediately responsible for a broad and worthwhile program of Christian education in the seventeen thousand local Churches of our denomination. The primary concern therefore of the Department of the Local Church is to continue the essential work of the two old Boards and at the same time to eliminate duplication and overlapping of effort and program. This means that changes must be made in several divisions of the work as, for example, the Young People's Division, Adult Division, Leadership Training, Missionary Education. Other lines of work will be continued as heretofore, such as children's work, certain aspects of the training program, parent education and home coöperation, evangelism in the Sunday school, and membership increase.

There must be, of course, a very close integration of all the work in the Department of the Local Church with the work in the Editorial Department. These two departments are primarily concerned with Christian education in the local Church, and of course must work together in every aspect of this program.

Aside from those aspects of Christian education which belong exclusively to the Department of the Local Church on the one hand, and to the Department of Schools and Colleges on the other, there are certain other aspects in the total program of Christian education for our Church as a whole which concern both of these departments, and in which there will be the closest coöperation. Some of these coöperative efforts are as follows:

1. The development of a vital program of Christian education for and with those local Churches in college communities.

2. A continued study of courses in religious education which are offered in the Departments of Religious Education of our own denominational colleges and universities, and through Wesley Foundations in state institutions.

3. The development and promotion of the quarterly programs on the work of our Church colleges which are to be offered in the Sunday schools and Epworth Leagues of our local Churches.

4. The development of the program and observance of College Day once each year in all the local Churches of our connection.

5. The development of interest and appreciation and support of our Church colleges through all the aspects of the Conference program of Christian education as it touches the local Churches of the Conference in training schools, institutes, Conference assemblies, etc.

6. Acquainting the professors of our Church colleges with the program of Christian education in the the local Church so that all of these professors may become more effective in developing and conserving the interest of their students in the work of Christian education in the local Churches. Just as the local Churches of our connection must become more interested in the colleges, so the officers of administration and the professors in our Church colleges must become more interested in the local Church.

What Is Involved in Making a College Christian

A Symposium

In the discussions of the above subject which are given on the following pages Christian Education Magazine believes it is presenting to its readers both a stimulating expression of constructive thought upon a timely subject and a representative cross-section of the attitudes of Methodist leaders in a field which is coming in for an increasing share in our general thinking and for increasing weight in the shaping of our educational policies. In Dr. Chappell's article we have the views of a profound student of current problems, especially as they relate to the program of his Church. In Dr. Snyder's paper one reads the practical views of a successful college president; and in Dr. Whitaker's discussion one finds expressed the thinking of a scholarly man in a prominent Presiding Eldership.

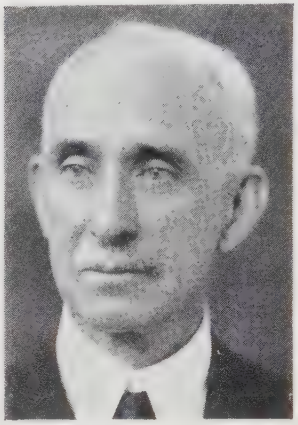
The writers engaged in no collaboration and the frequency with which they strike upon certain fundamentals is therefore significant. Is it not evidence of an enlarging and more intelligent philosophy as regards the place and function in Higher Education? Editor.

Quillian Announces Large College Gift

Dr. W. F. Quillian, general secretary of the Board of Christian Education, and acting president of Wesleyan College (Macon, Ga.) has announced a gift of $5,000 for the expansion program of the college, given by Mrs. John D. Comer, of Macon. The money will be applied to the Greater Wesleyan building fund.

What Is Involved in Making a College Christian?

BY HENRY NELSON SYNDER



HENRY NELSON SYNDER

THE intention of an institution is involved in the matter of Christian education. Without compromise and, least of all, without apology a college so committed must clearly, definitely accept the Christian philosophy of life as the governing force in its major objectives. To maintain such an attitude and to hold to it unflinchingly is not always an easy thing to do. In fact, it may be announced ever so often, and the announcement become no better than a rattle of empty words or the thing itself go quite lost in what are regarded as the strictly educational aspects of college administration. For a college is an educational institution, and there is the curriculum to be looked after, its content, its groupings, and organization, its purposes, and the application of sound educational methods moreover, the college is related to certain academic associations that are constantly raising questions of standards and of the necessity of conforming to them to be able to remain in good educational company without too much embarrassment. Then, too, there is the matter of sheer physical resources and equipment that is apt to keep the authorities of an institution obsorbed in providing material ways and means.

Thus the main intention of an institution must be kept steadily before the administration in the face of such influences, and highly important and worthy influences they are, if it would save its soul and preserve the vitality of its purpose to put the Christian motive and spirit into education. To do this it will have to pay particular attention to certain more or less formal observances in the way of keeping them alive and making them minister to the religious life of students. The worship hour called chapel, proper respect for Sunday, attendance upon the services of the Church, protection of the regularly appointed religious meetings of students from the invasion of other activities—are some of the ways by which an institution may declare its intention and its attitude as a Christian institution. Of course, such things may seem mere formalities, just the husk of religion, but if they are sincerely used as the outward expression of the reality of an inner purpose that is essentially Christian in spirit, they at least assert what the institution is trying to be in its deepest life.

There is certainly involved in the matter of Christian education how and what the college teaches. It is to be assumed that a Christian college offers adequate courses in religious education, both theoretical and practical. But even more than this, there is involved the question as to how, and in what spirit and attitude other subjects are taught. It is of-

ten said with a trite insistence that there is no such thing as "Christian" literature, or history, or science, or economics, or sociology, or psychology, for example. Are these and other subjects of instruction so absolute and objective in themselves that they are in no way related to the man who teaches them or to the human beings whose lives they profoundly affect? In other words, however factual these subjects are, they are concerned intimately not only with how we live but also with the essential values of life itself, and with what we think of life, its meaning and issues. Thus in the processes of learning there is involved the formation of a philosophy of life that is not only a theory of thinking but a guide to living. It is profoundly important, therefore, that if education is to be Christian, whatever contributes to the sum total of a philosophy of life, should be permeated with the Christian interpretation of values. Science, literature, history, sociology, psychology, economics, and even the practical arts—all, in so far as they enter into determining the meaning of life and in directing ways of living, both individually and collectively, need to be assessed, at least in their human relationships, in terms of this Christian interpretation of values. So used they become an essential element in the process of Christian education without necessarily losing any of their other educational values.

There is also involved in the matter of Christian education the standards of an institution and their practical application to all that it does. The Christian religion is not only a theory of life, it is a way of living. It may have a theology to which is given intellectual assent; it may announce a creed or doctrine as the expression of the faith of its adherents; it may possess a beautiful ritual and liturgy as the symbol of its worship; it may even by its processes and activities stir the feelings profoundly and create moods of spiritual exaltation. Nevertheless, after it has ministered to all the fundamental human needs here suggested, there yet remains the contribution it must make to the guidance and control of common, sheer everday human living. This is only a way of saying that it is to get itself expressed in conduct if it is to complete its service in the training of men. This aim any institution that assumes to offer Christian education cannot avoid as it considers its mission and plans its program. The habits of the faculty, the activities of the students, how they live in their dormitories, their classroom attitudes, how even they carry on their games and their social interests should be brought to conform, as near as it is humanly possible to do so, to such standards as would be expected of those who are wholesomely and sincerely Christian in profession and practice. Honor, honesty, truthfulness, courtesy, kindliness, a fine sense of service, for example, seem somehow to be the normal expressions of the Christian spirit, and Christian education has missed its goal if its processes do not result in men and women to whom such virtues are the practical habits of daily living. All important, therefore, is it that the Christian college shall maintain in whatever it does standards of conduct that shall furnish to its students ideals that will fashion character in such a way that it will be serviceable for use in effectively living the

Christian life. For conduct is, after all, as has been said, three-fourths of life, and it is the quality of this three-fourths that measures in how far Christian education has been really successful, and standards of conduct must, therefore, be not the least among the things that are involved in Christian education.

Involved, then, in the matter of Christian education as it expresses itself through the college as a Christian institution is (1) that the Christian college, whatever else it may be and do, must hold to the major purpose that distinguishes it from other types of institutions; (2) that even the formal observances that symbolize the inner reality of the Christian faith and the methods of its practice shall be in evidence as an essential element of its educational program; (3) that the college must develop men into a Christian interpretation of life and its meaning, whatever else it may do for them; (4) that, while religion is both an experience and a theory of living, it is also a matter of conduct, and Christian education is, therefore, a training in such conduct.

Memorial Honors Georgia Author

The Uncle Remus Memorial room at Emory University (Atlanta, Ga.) has a new treasure—doubly interesting to the lovers of the man who created Brer Rabbit and Brer Fox. It is a portrait of Joel Chandler Harris, and the painting has the unique distinction of being the only one for which its subject sat.

The portrait of Mr. Harris may be seen by visitors in its new quarters, surrounded by first editions of Harris books, and copies of the *Uncle Remus Magazine,* among the most important literary periodicals published in the South since the Civil War.

Presentation of the Harris portrait was made on the 82d anniversary of the celebrated Southern writer's birth, at a luncheon given by ladies of the Uncle Remus Memorial Association to President H. W. Cox and other representatives of Emory.

Emory's Uncle Remus memorial lacks little of completion, only four numbers of the *Uncle Remus Magazine* lacking, several first editions, and later issues of the *Countryman,* unique publication published on Joseph Addison Turner's plantation. Joel Chandler Harris served his apprenticeship as a printer on this paper. *Uncle Remus Magazines* still missing are the March, June, and July of 1908; and the combination issue for December, 1912-January, 1913.

In accepting the valuable gift of the memorial association, President Cox commented on the friendly coöperation given Emory in the task of holding in memory the work of the South's great creators, especially in an era of growing industrial prosperity.

What Is Involved in Making a College Christian?

BY E. B. CHAPPELL

E. B. CHAPPELL

I READ with interest an article by Bishop John M. Moore, which appeared a few months ago in CHRISTIAN EDUCATION, on what the Church owes to the Colleges which are under her control. It is well that the obligation to which he calls attention should be emphasized. Too often the interest of the Church in her institutions of higher learning has been expressed mainly in the form of captious criticism, rather than through hearty moral and financial support. It is a notorious fact that denominational colleges have quite commonly been left to make brick without straw and then condemned for not doing the job more successfully.

While, however, it is well to emphasize the duty which the Church owes to her colleges, it should not be forgotten that there is a corresponding obligation on the other side. That is, the college that is supported by the Church is in duty bound to render to society a kind of service through the preparation of a trained Christian leadership which cannot be successfully rendered by either State or independent institutions. It would be unjust to claim that our Church colleges have entirely failed to meet this responsibility. For it is a well-known fact that a surprisingly large proportion of our distinguished Christian leaders in every department of life have received their training in Church schools. While this is true, however, it must be confessed that these schools have fallen far short of accomplishing what they might have accomplished if they had had a clear understanding of their mision and had set themselves more definitely to discovering how this mission might be most effectively carried out. It has too often been assumed that all that was required to make a college Christian was a certain amount of perfunctory Bible study, compulsory attendance at chapel services, and an attempted enforcement of some cut-and-dried rules of conduct.

We are at last beginning to learn, however, that the task is by no means so simple as has been supposed—that, instead, it is exceedingly difficult and complex and calls for careful study and intelligent adaptation of means to ends. For effective education must take into account the viewpoint, interests, and attitudes of those with whom the educational process deals, and its method must be that of vital appeal and enlistment of intelligent coöperation, rather than of compulsion. It may be that a certain amount of compulsion is necessary in the earlier stages of education; but it is quite certain that it is utterly ineffective in the case of young men and women in college. These claim the right to reach their own conclusions and make their own choices, and the mission of the college is to create such an atmosphere and to bring to bear upon them such influences as will enable then to reach right conclusions and make right choices.

For me to undertake to state definitely how this is to be accomplished would, of course, be

thoroughly absurd. Indeed, as already suggested, the problem is exceedly complex and its adequate solution will require a large amount of careful investigation and wise experimentation. Enough has already been discovered, however, to enable us to reach a few general conclusions that ought to be immediately helpful.

In order that the college may be a really effective agency in Christian education, the entire faculty, as well as its administrative officers, must be dominated by certain clear-cut convictions. They must regard the primary mission of the college as the making of complete and socially efficient men and women, rather than mere technical experts. They must be convinced and consistent Christians. They must believe that religion has a fundamental and essential place in the development of life and therefore that, instead of being something incidental, a kind of ornament tacked on to the educational program, it must be a vital part of it.

Such an attitude on the part of its faculty is the first essential to making a college Christian. It creates an atmosphere that is favorable to Christian faith and spiritual development. It sets religion before the student body as one of the major interests of life. And finally, it makes possible the development and carrying out of a consistent educational policy.

For it should be clearly understood that the desire and purpose on the part of the administrative officers and faculty a college Christian do not do away with the need for intelligent planning and coöperative effort. Such planning should provide, among other things, for vital personal contact between students and teachers. For Christian education, which is in the deepest sense education in character, cannot be arbitrarily and authoritatively imposed. It is rather the result of the play of personality upon personality through free and normal fellowship. In such fellowship there should be no manifest effort on the part of teachers to impose upon pupils exact forms of creedal statement. Rather it should be the aim of the teachers to help their pupils to discover and realize for themselves the truth that is life. To this end, they should deal tolerantly with doubts, with intellectual difficulties, and with divergencies of opinion. For in the atmosphere of the modern college nothing is more unfortunate than to make upon inquisitive and often bewildered young minds the impression that Christianity is something that cannot bear the light of full and free investigation, or that, in order to be a Christian, one must reject the assured findings of scientific research. A type of religion that must maintain itself by denying that the earth is round and belongs to a sisterhood of planets that move around the sun or by affirming that it was created six thousand years ago in six days of twenty-four hours each is not likely to appeal to the modern college student. It should, however, be made clear that religion does not depend upon our ability to answer hard questions or to solve intellectual difficulties—that fundamentally it is a matter of life, of the immediate personal experience of spiritual realities, and that therefore the way of religious certitude is the way of Christian living rather than of intellectual apprehension. For as George J. Romanes, a brilliant young English scientist whose untimely death in the last

quarter of the nineteenth century was so deeply deplored, aptly expresses it, "There is nothing else that is so hostile to Christian faith as unchristian conduct." Those who would know God as he is revealed in Jesus must seek to live as Jesus lived.

The college, therefore, that would be really Christian must, besides giving to religion a primary place in its curriculum, provide for worship and for free religious activities on the part of the student body. Of course, not all students will take part in such worship and activities; but if, in the ways suggested above, a true religious atmosphere, which is at the same time one of freedom and tolerance, is created, an ever-increasing proportion of them will do so. Perhaps a very much larger proportion than of any group that can be found outside of the college campus. For in such an atmosphere there will come about a new conception of the meaning of education and the meaning of life itself and of the primary place of religion in the process of self-realization and preparation for ever more effective service. And out of such an atmosphere will go forth an ever-increasing number of young men and women of clear vision, vital and liberated faith and stalwart Christian character to take the places of leadership in the Church and in society for which they have been definitely trained. To develop and send forth such men and women is the distinctive mission of the Church college and constitutes the only reason for its existence.

Football Ban Finds Favor

Kentucky-Wesleyan College (Winchester, Ky.), is still in the limelight as a result of its recent stand on the matter of inter-collegiate football, according to President C. M. Dannelly, who recently announced the discontinuance of football as an intercollegiate sport and substitution in its place of a required program of physical education for every student in college.

"Circumstances incident to football itself, rather than any criticism of its present administration, necessitate its discontinuance," Dr. Dannelly observes.

"It has proved too costly, it has become a sport for the entertainment of the public rather than for the development of students, or for the promotion of so-called 'college spirit,' it prevents this small college from giving proper attention to the physical training of all its students, and it tends to create in the college an atmosphere not in harmony with higher ideals of scholarship and character."

No less a personage than Bishop W. A. Candler, Atlanta, dean of the Methodist episcopate, in a signed article entitled "Another Good College Gone Right," recently published, commends Kentucky-Wesleyan's stand, which is the same that has characterized Emory University (Atlanta, Ga.), from the beginning.

And Kentucky-Wesleyan's satisfaction with the new régime after several months' trial continues to make news for newspaper and magazine columns, and President Dannelly reports growing satisfaction with the college's stand both on the part of students and faculty members.

What Is Involved in Making a College Christian?

BY HOWARD W. WHITAKER

A well-known Christian educator says that we must redeem the Church college. He holds, that with few exceptions, our educational institutions are practically duplicating the interests, ideals, and programs of the schools of the state. He makes the plea that we redeem our schools for the service of the Church and the Kingdom.

HOWARD W. WHITAKER

Professor Athearn is right. Our colleges must be thorough-going Christian institutions if they are to justify the support and fulfill the expectations of the Church.

We are not considering the question, "What makes a college?" That is important. But the student has the right to assume that when he goes to one of the higher educational institutions of the Church he is enrolling in a standard college. He has the right to expect comprehensive courses, trained teachers, adequate equipment in classroom, library, and laboratory. The college is not playing fairly with him if these elemental essentials are not provided. He is entitled to receive as efficient instruction as would be offered at any institution of the State.

Unhappily this minimum provision exists more often in theory than in fact. The Church has much to face and to answer for in the poor way the colleges have been equipped. Notwithstanding this shortcoming, our Church institutions send out their graduates so well-trained that they rarely suffer in comparison with those who come from the better equipped and more largely endowed schools. What might not be accomplished if we would but match ideals of our schools with the resources that are needed so sorely?

Assuming that the institution is rightly called a college, it still remains that the final test of a Church college has yet to be met. Our major concern is this: "Is the College Christian?"

The sheer necessity for such colleges has been amply proven. But a nominally Christian college is wholly inadequate. What have we a right to expect from our schools? What is involved in making a college Christian?

I have chosen to indicate what I conceive to be the characteristic traits of such a college by putting them in the form of questions that may be applied as tests. Insofar as affirmative answers can be given, it may be held that the college is an effective Christian institution.

1. Are the members of the faculty devoted, loyal, aggressive Christian men and women?

This is fundamental. Nothing concerning the college is so important. One Christian college president had his teachers sign a commission definitely declaring that

their motives and purposes in their work were such as might be expected in the minister. He called them "intercepted preachers." Should the members of a Christian college faculty be any less consecrated to their work than the preachers in the Conference?

They will not all be teaching Bible. But every subject may be taught in the mind and spirit of Christ. It makes a difference whether or not history or sociology are taught by one who sees the hand of God in the affairs of men. It matters greatly whether or not the teacher of geology makes his students marvel, with the Psalmist, at the wonders wrought by the Creator; or whether the teacher of biology makes one recognize that our bodies are temples of the Holy Spirit; or whether the student of astronomy is led to exclaim with Kepler, "O God, I think Thy thoughts after Thee!"

Literature may be taught in terms of spiritual values. The writers of prose and poetry are often prophets. Biography is rich in material for planting ideals and revealing the sources of power. The languages may open the way for the understanding of others. The spiritual interpretation of all the facts of life —such is the privilege of a Christian teacher.

The Bible, in the hands of such a teacher, becomes a living dynamic book, a fresh revelation, the Word of God with power.

Then, when one reads the story of Henry Drummond, of Edinburgh, or Henry Wright, of Yale, there comes a vision of what the personal touch may mean in college, when the teacher uses all his rich contacts for winning young people to Christ and leading them on in the heroic, joyful, abundant life which Christ offers.

2. Are young men and women being won to Christ, as their personal Saviour and Lord?

Many of them have never surrendered themselves to Him. Many more have a nominal experience, only. To countless numbers religion has lost its vitality and its reality. What a challenge to the Christian college! These students are asking, seeking, knocking. They are hungry for truth and reality. They want life. The idealism, daring, and enthusiasm of youth must be captured for Christ. He alone can satisfy them. He has the answer for the hungry, searching mind and heart of youth. He is the answer, for he is the life.

Is the atmosphere of the dormitory and campus, the classroom, and chapel, such that the claims of Christ may confront the student attractively and grippingly? Our chief concern about every graduate of the Christian college should be whether he is going forth as a well-trained, whole-hearted Christian.

3. Is the college life conductive to growth in Christian life and service?

The student's progress in religious experience ought to be as clear and steady as his progress in his studies. We still talk about when the student "gets out into life," and "preparing for life." College is life, as truly as any of the after years. Habits of devotional life, attitudes, and beliefs, ways of service, formed in college will carry through life, if they are made real and vital.

What contribution may the faculty make? The classroom, with any subject, taught by the right instructor, will be a means of grace. Christian personality is dynamic. Stu-

dents at a certain college took Greek primarily to be with the man who taught it. They may have learned some Greek, but they were sure to catch the contagious spirit of a Christlike man in whose classroom students always grew in spiritual stature.

The Christian student leaders have limitless opportunity for such service. One of them started a daily prayer-group. Two students and a teacher made the group. In a short time others were added. A tide of spiritual power swept over the college. The entire student body and faculty were affected, and the spiritual life of the campus was profoundly changed. The college revival, the Christian associations, the dormitory prayer groups, voluntary Bible classes, deputation teams, Mission bands and student conferences are all powerful agencies for Christian growth and service. All these have transformed the lives of countless students. Give the students more of them.

4. What place does the Bible have in the curriculum, along with the kindred distinctively religious courses?

Along with Bible would come religious education, Church history, Christian doctrine. Surely every Christian should be trained in the great doctrine and history of the faith. He should know how to serve in the kingdom most effectively. He should have a thorough knowledge of the Bible.

No departments should be stronger than these. No professors should be chosen more carefully than those who teach these subjects. How long shall we continue to provide two, three, or four teachers each, for English, history, mathematics, and science while we ask one person to teach Bible and all the related subjects? How long may we expect to properly magnify the importance of the distinctively religious subjects in the Christian college when they are so often crowded into a corner of the curriculum?

Let us teach all the basic liberal arts subjects as thoroughly as possible. But let us repent of the indifferent and inadequate way in which for so many years the average Church college has dealt with Bible instruction and religious education. The Christian college should see that every student has the most vital Bible courses, taught by the most capable, consecrated teachers, and that such courses are emphasized in terms of their supreme importance.

The ignorance of the average Christian college graduate touching the Bible, is appalling. Let all our schools give every student a first-hand acquaintance with the Book of books, and seek to lead each one of them into the personal experience of Him Whom the Book reveals.

5. Is the college training its students for effective Christian service and leadership?

What should be the crowning ideal? To win them to Christ, to help them to grow in Christlike character, to train them for kingdom service—all of them. They will not all be preachers, teachers, or missionaries. Those who are should be as well-trained as the doctor, lawyer, or business man to whom they minister. Let us never bring less than our best to His service.

This full-time service is necessary. But it is not enough. There is a very real sense in which God lays a high and holy ordination upon the life of every Christian. Our Churches and communities are deep-

ly in need of men and women in every walk of life, who, though not in a full-time religious vocation, will give themselves daily in sacrificial service, to the causes of the kingdom, wherever they are needed.

O, for the raising up of a Church whose laity, as well as whose clergy, will make the bringing in of the Kingdom of God the supreme passion of their lives!

This avocational training, the Christian college must give. The Church should be able to see the returning graduates taking their places as teachers of religion, Church officers, community leaders, personal evangelists. The courses in Bible, religious education, religious dramatics, public speaking, music, and similar subjects, will enrich the avenues of service in the local Church and community. These young people will have been taught to think of life in terms of stewardship and service, whatever their vocation or profession.

Sometime ago, at a Boys' School in a Southern city, I heard this conversation between a minister who had given the commencement address, and a young man who was at the head of his graduating class.

"The trouble with me, Dr. Crane, is this. I haven't discovered yet just what I want to get out of life!"

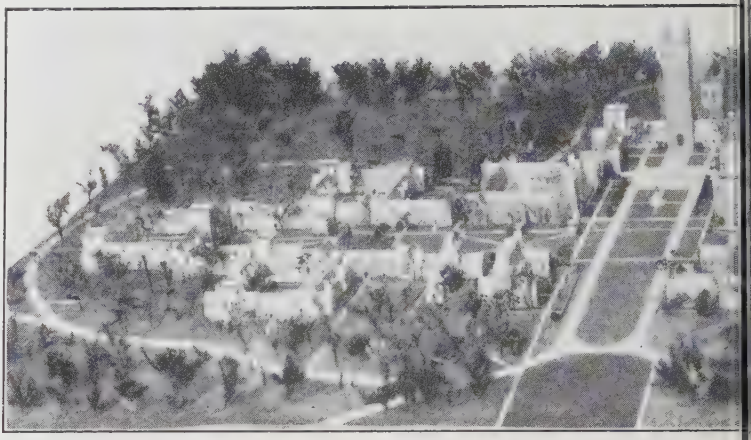
"The trouble, old buddy, is this. You've missed the point. Not what am I going to get out of life, but what am I going to put into life. It isn't so much a matter of journalism, or something else, but it's learning the deep secret of life that Jesus taught in his matchless paradox, the finding of life by losing it!"

These two ways of seeing and living life are clear-cut. The Christian college is definitely committed to the winning, the enrichment and the direction, of the whole life of every student in terms of the life that is in Christ. The goal is the sending out of young people who know Jesus Christ, who are growing in Christ-like character, whose purposes and plans stamp them as kingdom men and women, whether they are preachers or merchants, teachers or housewives, lawyers or farmers, bankers or carpenters. The schools of the Church should be truly the schools of Christ.

What possibilities are wrapped up in such institutions! Out of a college comes the Holy Club—and the Wesleyan Revival, and Methodism. Out of a college comes the Haystack Band—and the world missionary movement. Consider how often God has used that combination of spirituality and scholarship for his mighty purposes in the world. Remember Paul and Augustine, Hus and Savonarola, Luther and Calvin, Knox and Wesley. Their line extends to our day, and the list is long that would name the scores of great kingdom leaders who have been under God, of such blessing to the world, men and women who were wholly given to God and thoroughly trained in hand, head, and heart.

We need such leaders to-day. The times are ripe for such prophets and teachers, evangelists and leaders. We need to be led by such men of God to new vision, new repentance, new faith, new dedication, new sacrifice.

We believe the purposes of God are great for our Christian colleges, and that we may look to them for the needed leadership. It is such a challenge as may well lead our colleges to dedicate themselves anew to their high mission.



Duke University Carries

In 1835 a local school was established in the Northwestern portion of Randolph County, N. C. No one paid much attention to the new institution except Farmer Brown, who probably planted an extra apple tree or two to take care of his son's tuition when he reached school age.

In 1856 the little school was turned over to the North Carolina Conference of the Methodist Episcopal Church, South, and several years later the name of Trinity College was heard in the surrounding towns.

In 1892 Trinity College opened its first session in a new plant at Durham, consisting of three buildings and seven residences. And the name of Duke began to figure in the advance and growth of the institution following the enlistment of Washington Duke's interest by the late Bishop J. C. Kilgo.

Duke Benefactions

In 1924 a $40,000,000 trust fund placed at the school's disposal marked the beginning of a new era for the hard-working, strong college of Trinity, which later honored its benefactor by taking the name Duke University. This gift, paved the way for still others from the Duke family which brought the endowment to its present high mark.

And now, in 1931, Duke University largest university in the South, is receiving congratulations on the new $20,000,000 educational plant nearing completion.

These years are landmarks of achievement to which friends, alumni and students of the little local school the small Methodist institution, and the mammoth Duke University, love to look back, visualizing the kindly interest of Washington Duke in the growing institution, and the absorption of his two sons, Benjamin Duke and James B. Duke, in its progress.

5,000 Acre Campus

And between the small campus of 10 buildings, and the 5,220 acre tract containing over half a hundred handsome erections in the Tudor-Gothic style, persists the bond of the old Trinity spirit which first aroused the interest of the Duke family, and keeps alive in the hearts of old graduates the institution's traditions and heritages.

Where the one small campus once took care of the student body, two heavily wooded tracts of land remind old-timers of the gift of $100,000 made by Washington Duke, "on conditions

d Aims in New Settings

young women be given all the rileges granted to young men as stu- ts of the college." Accordingly, nen students of 1931 are living on 20 acre campus, which comprises e than a score of buildings, most of n erected in the past five years.

Women at Duke

Women students have use of all aca- ic facilities of the university, but he same time have all the advan- s of a separate campus and plant heir own. Women graduates will ive their degrees from the Univer- as will the men, and as graduate ents will pursue their work on the campus—that occupied by the uni- ity.

When women moved into the recent- rected buildings of the east campus, were following a plan that origi- d when blue-prints for the immense t for men and women were in the ing, for the dozen newest buildings ne east campus, completed in 1927, erected for the ultimate uses of en students.

addition to having use of the main ersity library, women students an ample library of their own reference and reading rooms, rooms, and a "browsing room."

Other buildings on the co-ed side of the double campus include five new dormitories, several classroom buildings, three science buildings, an administration and classroom building, the union, gymnasium, and other structures which will be later adapted for various purposes.

Connecting the two campuses is a private drive, over which buses daily transport students from one campus to the other.

West campus, where men students have their dormitories, recreation, and classroom buildings, is built for the future, as well as for the present, and expansion into any desired field of study will be possible on the 5,000 acre tract of land adjoining the east campus.

Buildings and Grounds

Of the thirty-one buildings which constitute the plan for Duke University, only two remain to be completed, namely, the $2,000,000 chapel now in process of construction, which will dominate the entire university plant; and the chemistry building to be erected near the school of medicine.

Six schools comprise Duke University, with the college of arts and science, school of law, school of medi-

cine, school of nursing, school of religion, and the graduate school drawing students from all sections of the United States, as well as from foreign countries. Each of these schools has buildings of its own.

Buildings on the west campus are constructed of native North Carolina stone, and the group of new buildings occupied for the first time in 1930, includes administration building with classrooms and auditorium, a hospital and medical building, law building, three dormitory groups, the chapel and three science buildings, in process of erection, the union building with student and faculty dining halls, and other student organization rooms, school of religion building, law building, gymnasium, library, and others.

Accommodating 35,000 spectators, the large stadium is located on the southern part of the new campus in a natural ampitheater surrounded by trees. Entrance is made through three main gateways, and a grand concourse 40 feet wide surrounds the outer edge of the stadium, making egress from the stadium easy.

Medical Hall of Fame

One of the most unusual and interest-provoking buildings on the campus is the vast hospital, which recently opened its doors to the public, and welcomed 20,000 visitors to what is the largest hospital in the section. The fact that each of the 14 wards in the newly established Duke Hospital is named for a brilliant Southern leader of the medical and surgical profession adds interest to the building, which almost constitutes a small medical hall of fame.

The library, with its capacity of nearly a half million tomes, representing the arts and science, graduate, religion, law, and medical schools, is another especial pride of professors and students, who know that their library appropriation for books, periodicals, and binding will exceed $100,000 this year.

In the tower of the library are the fourth and fifth floors, which provide six seminar rooms and two studies. The main stack room of the library building is seven stories high. Libraries of the law schools and the school of religion are connected by passageways to the university library, and the school of medicine library is located in the medical school.

The university library receives by subscription and donation more than 1,000 newspapers and periodicals, and the fame of the periodical room has traveled throughout the South.

Dr. W. P. Few, President for more than 20 years, has witnessed much of the progress of Duke University, and with the group of educational notables who make up his governing staff, expects to see Duke reach still greater educational heights. Dr. Robert L. Flowers is vice president in charge of the business division, and serves as secretary-treasurer; and Dr. W. H. Wannamaker is dean of the university, and vice president in charge of the educational division.

Heads of the various schools include: Dr. Wilbur Cornell Davidson, school of medicine; Justin Miller, school of law; Dr. Elbert Russell, school of religion; Dr. Alice M. Baldwin, dean of the woman's college; Miss Bessie Baker, school of nursing; Dr. William Harre Wannamaker, arts and science; Dr. William Henry Glasson, graduate school; and Dr. C. F. Korstian, director of Duke Forest.

Staff Members of the Department of the Local Church of the General Board of Christian Education

Top row: J. Q. Schisler, Secretary, Department of the Local Church.

Second row, left to right: Walter Towner, Director of Young People's Division. J. Fisher Simpson, Director of Leadership Training Division. M. Leo Rippy, Director of Adult Division.

Bottom row, left to right: O. W. Moerner, Director of Division of School Administration. A. W. Martin, Director of Division of Extension and Missionary Education. Miss Mary Skinner, Director of Children's Division.

The Wesley Foundation

J. M. CULBRETH

Two Notable Conferences in the Interest of Youth

The first was held at Detroit, Mich., December 27-January 31, at the Hotel Cadillac. Representatives came from the United States and Canada reaching a total of 763. Of these 373 were students, 212 faculty members, 88 religious workers in colleges and universities, 90 fraternity delegates and members at large. The number of institutions represented was 237, including one from Hawaii and five from Canada. In all 39 states of the Union sent delegates.

The nature of the conference may be understood by mentioning the seven commissions under whose direction the program was prepared and carried out. The commissions dealt with such subjects as the following: A complete religious program for a university campus; projects producing satisfactory results; meeting student needs through student counselling; moral standards in an age of relativity; human relations, involving conference and discussion on many phases of the race question, industry, war, and peace, etc.

The trend of the convention may be indicated by reference to three central themes which received prominent attention. One was the question of moral discipline and freedom; another was human relations; and the third was procedures. To dispose of the last mentioned emphasis first, it is sufficient to say that changes in curricula procedures as well as in extra curricular activities were discussed.

It is not too much to say that the significance of the Detroit convention revolves around the two remaining foci of moral standards and freedom, and human relations. The mind of the convention progressed toward the following position in regard to moral standards. Moral life is a venture involving search, struggle, and objective. Three criteria for solving moral problems were accepted as valid, namely: individual realization, social realization, and the will of God. Certain resources were recognized as essential in making decisions, namely; facts, principles, and intuition, insight, inspiration.

As representing the perfect life and supplying power to achieve it, Jesus was assigned the highest place. However theoretical the delegates were disposed to be in their discussion of moral standards, they were brought face to face with a very practical test of their theories by a crisis which arose in the realm of race relations.

It must be understood that the conference was organized on an equalitarian basis, that is, all races and classes were to be treated exactly alike in the hotel and in the conference procedure. A carefully drawn contract with the hotel management seemed to guarantee the practical observance of these conditions.

Scarcely had the convention been in session six hours, however, before infringements of the agreement with the convention were noticed. A number of the delegates to the convention were segregated in a cer-

tain part of the hotel. The management announced that these members of the conference would not be served in the Coffee Shop. An incident or two of discourtesy to delegates to the convention by servants in the hotel were reported.

Such tension developed in the conference that the executive committee laid all the facts before the delegates and invited discussion and suggestions. Two alternate solutions of the situation were proposed. The first was that the convention should leave the Book-Cadillac Hotel and seek entertainment in other places in the city, or, if necessary, even adjourn and leave the City of Detroit.

The other proposal was that the entire conference accept for every member of the conference any and all discriminations that were offered to any group of delegates, send a vigorous protest to the management for impairing the contract, and remain in the hotel until the conference was finished.

Let it be stated that the hotel management removed the discrimination against delegates in regard to rooms, those members that had been segregated in rooms along a certain corridor being assigned to other rooms in different parts of the hotel, and that, although the management still refused to serve certain delegates in the Coffee Shop, adequate dining room facilities were provided for the entire convention where all delegates could be served on an equal basis.

After hours of discussion, including two extra sessions, by a large majority the conference decided to remain in the Cadillac Hotel, preserve its own solidarity and practice the principles of brotherhood within the group.

In all the discussion of this crucial question the plea was continually made that the conference should be satisfied with nothing less than a solution of the problem in agreement with the mind of Christ.

Thus, in the realm of theoretical discussion and in the actual adjustment of relations in a different situation, the conference registered its dependence upon Jesus as the only way out.

The second notable conference in the interest of young people was held at Indianapolis, Ind., January 20-22. It was the annual meeting of the Council of Church Boards of Education of the leading denominations in the United States. It was composed of the administrative officers of the Boards, and faculty members of many colleges. Two main interests claimed the attention of those who attended. One was, "Can the Church Supported College Survive?" and the other was the problem of religion on the college campus. As the first one of these questions is primarily the concern of adults the second may rightfully claim emphasis here.

An array of unusually able speakers appeared on the platform to discuss vital phases of the problem. Mrs. Franklin of Boston University, in an unusually convincing address showed that a great burden rests upon the home for the religious life of the college campus. Conversely, the college has a definite obligation to promote health, leisure, vocation, and religion in such a way that after the student leaves college he will be able to bring these things into the home he establishes. Dr. Pell, of Converse College, Spartanburg, S. C., drew in vivid colors the responsibility of the Church supported college to improve social relations in the community. Dr. Lewis, of

Lafayette, spoke effectively concerning the relation of our colleges to the increasing leisure of the intellectual classes, pointing out the questions that must be solved in the realm of manners, conversation, athletics, music, architecture, drama, and opportunity for repose. "The Colleges and Religion" was the subject of a stirring address by Dr. Allen K. Foster. He plead for a recovery of the ancient content of religion, for the substitution of a personal view of God for the deterministic view which has of late spread so widely, for a reënthronement of Jesus Christ as the keystone of the arch of Christian education, and finally for the recovery of a rich emotional content for religion.

Against this richly drawn background one of the most notable addresses of the entire conference was presented. Dr. Edwin Mims, of Vanderbilt University, was the speaker. His theme was "The Relation of Higher Education to Religion." He asked and eloquently discussed questions like these—does higher education ignore religion, combat religion, or promote religion? Making a stirring plea for a fair evaluation of the contribution of science to education, and for a more liberal appreciation of the varying shades of emphasis in religious interpretation, he urged the cultivation on the part of administrative officers and faculty members of closer personal relations with students, the enrichment of the curriculum by the introduction of a more vital element of religious moral teaching, and the development among students of a deeper sense of responsibility for the religious life of the college community.

The address of Dr. Mims stirred the emotions and quickened the intellectual processes of the Council, and won for him the hearty commendation of leading educators from all parts of the country.

Missionary Bishop Is Wofford Son

Wofford College (Spartanburg, S. C.) has a long reach, for it touches lives in foreign countries through its former students who left their *Alma Mater* for fields of missionary service.

Bishop J. W. Tarboux, whose new title is a tribute to his missionary enterprise in Brazil where he has labored for the past 50 years, is one of Wofford's sons who is extending the reach of Wofford.

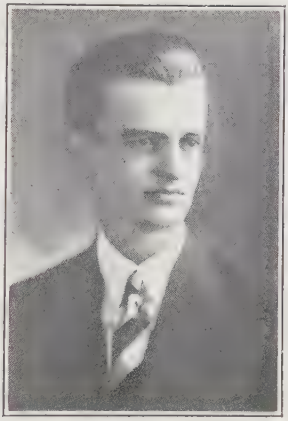
In 1877 the new Brazilian Bishop, then the Rev. J. W. Tarboux, was graduated from Wofford and went to Brazil as a foreign missionary; and in the ensuing years he has witnessed the growth of the virgin missionary field to an independent Church. Bishop Tarboux is the first Bishop elected to preside over the destinies of the new Church, set-up during the past year.

Incidently, Bishop Tarboux is a brother-in-law to two Wofford men —the late Rev. A. C. Walker, '75; and Chancellor J. H. Kirkland, '77, of Vanderbilt University; and his daughter, Miss Marie Tarboux, '04, is one of the few women who have received a Wofford degree.

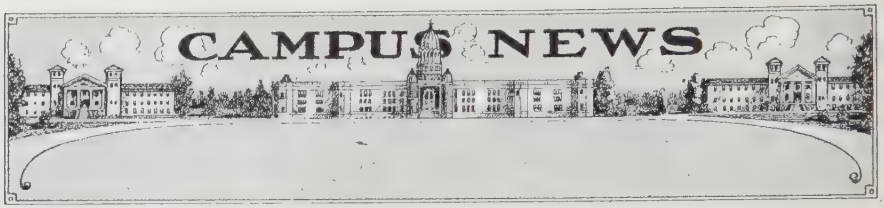
Staff Members of General Board of Christian Education

Top row, left to right: W. E. Hogan, Secretary-Treasurer, General Board of Christian Education. C. A. Bowen, Secretary Editorial Department. O. L. Simpson, Associate Editor.

Second row, left to right: C. D. Bulla, Associate Editor. Mrs. W. B. Ferguson, Associate Edtor. R. L. Hunt, Associate Editor.



Above: W. M. Alexander, Secretary, Department of Schools and Colleges. Left: B. M. McKeown, Director, Division of Promotion, Department of Schools and Colleges. Right: J. M. Culbreth, Director of Wesley Foundation, Department of Schools and Colleges.



MRS. MAUD TURPIN

Ends of the Earth Meet at Scarritt

MRS. TURPIN

The personnel of the student body at Scarritt College for Christian Workers is perhaps the most interesting in the history of the institution. Not only are there present representatives from nineteen states in the Union—from states so widely separated as Oregon and Florida, and Michigan and California—but three nationals are registered from Japan, two from Mexico, one is from Korea, and one from China. Too, there are students representing the Cuban population in Florida and the Mexican people in Texas. Miss Bao Yu Yang, a graduate of Ginling College, comes to Scarritt directly from Laura Haygood Normal School, where she has been teaching physical education. While living at Scarritt and taking some work here, Miss Yang is doing graduate work at Peabody College.

Miss Tomeko Unno, of Kansei Gakiu, Kobe, Japan, has recently been studying at Anderson College, Anderson, S. C. Miss Ruriko Yamagata, also of Japan, is a graduate of Hiroshima Girls' School.

Miss Eveltina Gonzales, of Mexico, comes to Scarritt from Holding Institute, Laredo, Tex. Among other students making unique contribution to Scarritt life are Miss Felicidad Mendez of Mexican parentage, but of Texas, and Miss Sarah Fernandez, of Cuban parentage, but of Florida.

During the winter quarter Scarritt College has by more than twenty per cent the largest enrollment it has had in its history.

Rev. John L. Ferguson, formerly head of the Industrial Work of the Board of Missions, has been elected to the place of Vice President of Scarritt College.

Prizes Offered for Oration on Peace

Girls and boys of Centenary College (Shreveport, La.) are in oratorical mood, and plan to compete with students of several other colleges in an effort to win the $160 in prize money offered.

A first prize of $60 and a second prize of $40 awaits the masculine winner of an oration on "Peace," to be delivered the latter part of May at Centenary College. A preliminary contest will be held at the various schools entering contestants prior to the Centenary meet.

Girls plan to compete with students of Louisiana College, normal, and Southwestern University for a

first prize of $35 and a second prize of $25. The length of the girls' orations, to be original according to contest rules, must be 2,500 words, 10 per cent of which may be quoted matter.

Prof. A. M. Shaw, Jr., in announcing the boys' contest in chapel recently, commented on the limited competition and the large rewards, and urged Centenary students to enroll on the contest roster.

The Individual Student Counts

The decided tendency among institutions of higher learning of recent years has been to organize faculties and programs so as to give all possible attention to individual students. Even the larger schools have found it necessary and desirable to work in this direction, and the same purpose has even carried over into graduate schools. It is gratifying to know that upon this point the schools of Southern Methodism have constantly kept up with the best educational thought. Typical of this are two recent announcements. One comes from Central College to the effect that the individual needs of students in that institution are safeguarded by the relatively small number of pupils per teacher, there being one member of the faculty to each thirteen students. The other announcement comes from Millsaps and tells of a new plan under which the student body is divided into three groups for counsel and guidance purposes and that a dean with advisory functions is placed over each group.

Tennessee Conference Alert to Its Educational Task

Within the Tennessee Conference under the direction of the Rev. Cullen T. Carter, Executive Secretary of the Conference Board of Christian Education, a series of Christian Education Institutes in connection with the regular District Conferences is planned for the early spring.

The Institutes, according to the plans developed by Rev. Carter, will be intensive, covering a large part of the field of Christian education, and the interests of schools and colleges will be stressed. A representative of the General Board of Christian Education will be invited to attend and take part in the program.

President Sinclair Daniel of Martin College, at Pulaski, and Hollis Eden, Principal of Cumberland Mountain School at Crossville, Tenn., will be expected to represent their respective institutions of learning belonging to the Tennessee Conference.

Observance of College Day in the local Church, ordered by the recent General Conference as a part of Methodist procedure, will be featured at the institutes and ways and means discussed whereby every congregation may put on a program setting forth the advantages offered by Church schools and the needs of the institutions within the Conference.

Lander's Flanders Poppy Seed

After selling pounds of them, the alumnæ association of Lander College (Greenwood, S. C.) has put up the famous miracle seeds into small packages to sell for ten cents each. Proceeds of the poppy seed sale will go to swell the endowment fund. To get your package send ten cents to Mrs. John O. Wilson, Alumnæ Secretary, Lander College, Anderson, S. C. They are guaranteed to glorify any bare spot in your garden.

Who's in Who's Who

In answer to the question, "who's who," asked by literary readers when the upper 400 begin to distinguish themselves from the lower 10,000, approximately 80 Randolph-Macon alumni might rise.

For the names of more than 80 Randolph-Maconites (Lynchburg, Va.) appear in the 1928-29 volume of Who's Who in America; and are recognized in a recent article "The Colleges' Contribution to Intellectual Leadership," printed in *School and Society* as the result of an investigation made at LaFayette College by Donald B. Prentice and B. W. Kunkel.

According to this study, Hampden-Sydney Colege has the largest percentages of its living A.B. graduates in Who's Who of any American college, and Amherst was second. Had the investigators had figures available, they would have found that Randolph-Macon, with a percentage of 6.92, would displace Harvard from her accredited third place. Wesleyan (Macon, Ga.) is given fourth place in the investigation, with 5.98 per cent.

Prior to 1900 it was possible for a student at Randolph-Macon to overlap the work for an A.B. and an A.M. degree. In such cases his diploma was given for the A.M., and it did not appear that he had done the work of the A.B. course at Randolph-Macon. In Who's Who a number of alumni appear with the degree A.M. without mention of the A.B., and these were probably ignored in this investigation, according to Randolph-Macon authorities.

If the count of living graduates in Who's Who extended through 1929, in the latest volume, it would have been found that Randolph-Macon's per cent of living graduates was 8.02. Distribution of the institution's famous living graduates includes the professions of minister, college president, college professor, lawyer, economist, naturalist, editor, school principal, physician, surgeon, senator, congressman, diplomat.

High-Grade Students Earn by Making High Grades

Possibly the most unique student earning plan of any college in the country obtains at Southwestern University, Georgetown, Tex., where over half of the boys work their entire way through school. The student body is limited to 500, and with the variety of opportunities, it is possible for almost anyone who wishes to earn at least his room rent. In the University dining hall there are thirty-five men employed, either as waiters or dishwashers. They receive their board in return for this.

Possibly the most unusual and profitable scheme of all is that inaugurated by President King Vivion himself. He owns a house in the rear of the boys dormitory capable of housing ten men. Here, he allows men making a scholastic average of 90 per cent or above to room free of charge. Men making 80 per cent to 90 per cent must pay $1 per week. All averaging 70 per cent to 80 per cent must pay $2 per week, and those who make lower grades must get out. During the two years the system has been in use, not a single student has had to vacate on account of low grades.

Many other vocations are open about Southwestern's campus, but this "King's Palace," as the men have nicknamed it, because the property belongs to President King Vivion, seems to be the best idea of

all. So far all of the men who live there are ministerial students.

Filling stations, cold drink stands, dry goods stores, and other business concerns employ a great number of university students. A few boys are working their entire way and a few part of their way teaching music lessons. One man has charge of the high school bands of two near-by towns. Others teach music lessons to private pupils. The Pirate Band, a fifty-piece band, is composed of men, all of whom but three are working their way through school. Representatives of cleaning and pressing concerns, laundries, toilet articles, etc., make a good income. Three boys act as janitors of buildings. The bindery offers work for a half dozen men.

Facts About Centenary College

Centenary College (Shreveport, La.) has many things to make it proud, for both faculty members and students win recognition for scholastic attainments.

Centenary College has a faculty whose intellectual attainments are not surpassed by any school of its size in the South, and proof of other institutions' opinion of the school's faculty is indicated by academic degrees emanating from many of the famous universities of the world, including Chicago, Iowa, L'Universite de Lyon, Columbia, Michigan, and Harvard.

Graduates of Centenary College are recognized as outstanding scholars in many institutions of the country, among them being Tulane, Vanderbilt, Wharton Institute, Duke, Columbia, Chicago, and Southern Methodist Universities. Many students register at Centenary College for pre-professional courses in law, medicine, engineering, and music; and reports from the professional schools in large universities at which Centenary students complete their professional work indicate that they are well prepared. Most of the students may be found in the upper rank of their professional classes.

Centenary holds membership in the Association of Colleges and Secondary Schools of the Southern States, Association of American Colleges, the Liberal Arts Movement, and the Southern Intercollegiate Athletic Association. A new scholastic move on the part of the college is to require seniors to pass comprehensive examinations in their major fields before graduation.

Two Centenary professors have recently won national recognition in their respective fields, Dr. John B. Entriken, head of the department of chemistry being elected president of the North Louisiana Chemical Society; and Dr. Francis Wheeler, head of the department of music, being praised by the *New York Herald Tribune* for his extensive research in voice determination by X ray of the sinus cavities.

Centenary College each year offers a series of nine lectures under the auspices of the Baconian Club. These lectures are given by members of the Centenary faculty, and are of high literary and scientific merit. Four lectures still remain to be given this year.

New Director of Young People's Division

Rev. Walter Towner, M.A., B.D., Southern Methodist University (Dallas, Tex.), has been elected director of the Young People's Division in the department of Local Church, General Board of Christian Education.

Treasure Shelf Boasts Rare Tomes

A treasure shelf of 13 rare religious volumes whose combined age almost reaches the 1,500 mark stares down modern tomes in Westmoorland College library (San Antonio, Tex.), and allures treasure-seekers by its well-preserved group of calfskin bindings.

The patriarch of the group is a complete set of three volumes of the "Holy Bible, Containing Old and New Testaments, with Original Notes, and Practical Observations by Thomas Scott, D.D., Rector of Aston Sanford, Bucks and Chaplain to the Lock Hospital." One hundred and twenty-six years old, it is the first American edition, "printed by and for" William W. Woodward, Philadelphia, in 1805.

Other rare volumes on the shelf include two 122-year-old volumes of the New Testament translated from the original Greek by Thomas Scott, and published in 1809; "Minutes of the Annual Conferences of the Methodist Episcopal Church for the years 1773-1831, in four volumes, published in 1840; and four volumes of the "Religious Intelligencer, containing Principal Transactions of the Various Bible and Missionary Societies with particular accounts of the Revivals of Religion," conducted and published weekly by Nathan Whiting in 1820.

Facts About Grenada College

Though one of the smallest institutions attempting to do standard college work, Grenada College (Grenada, Miss) has gained nation-wide repute for academic, social, and religious development of its student body, and its students are in wide demand as teachers on graduation, according to President J. R. Countiss.

Grenada College graduates, in spite of adverse conditions attending the past year, were fortunate in securing teaching positions in 1930, 27 now being so employed. One graduate is in charge of Girl Scouts in a leading Southern city, two are taking graduate study, and two are spending their first year out of school as "home girls."

Representatives of Grenada College have gone to four of the mission fields of the Methodist Church in Mexico, Brazil, China, and Japan. Among recent campus visitors who are taking important positions in the religious and educational world are Miss Martha Duberry, editorial assistant of the General Board of Christian Education, Methodist Episcopal Church, South; Miss Kate Payne Owens, employed by the Presbyterian Sunday School Board in Texas; and Miss Katherine Stephens, for nine years a teacher in the Hiroshima Girls' School, now at home on a furlough.

In proportion to the number of students in college the department of Bible and Religious Education is said to register the largest number in a Southern Methodist College. The same is true as to the number of teacher-training credits made with the general Sunday School Board.

Approximately 50 per cent of the students are officials in some organization—academic, social, religious. This gives exceptional opportunity for development of leadership and of poise and skill in handling groups. Students conduct chapel once a week, and each class has a special program hour every month.

Grenada College is maintained by the North Mississippi Conference of the Methodist Episcopal Church, South, and is situated 100 miles

south of Memphis, Tenn. Its campus, buildings, and equipment are valued at $400,000, while its productive endowment is $350,000. In addition, it has an annual support fund from the Conference.

Grenada College is a member of the Southern Association of Colleges for Women, the Mississippi Association of Colleges and Universities, and the Methodist Educational Association. It maintains a regular four-year course leading to the B.A. degree, and graduates receive a teaching license, good for life. Those taking up graduate study in leading universities have been able to receive the master's degree in a single year.

Notable things about Grenada College for the past 25 years include the fact that every graduate has been a professed Christian; only two alumnæ have been divorced; more than 90 per cent have been teachers; no death has taken place in the student body; and the highest average grade for scholarship and deportment ever sent out was recorded for the semester closing January 24.

President Dannelly Honored

President Clarence M. Dannelly, of Kentucky Wesleyan College and vice president of the Methodist Educational Association (1930), has been signally honored by his coworkers in higher education in his newly adopted State of Kentucky. He has been elected president of the Department of Higher Education of the Kentucky Educational Association; and reëlected president of the Association for the Promotion of Christian Education in Kentucky—an organization of Christian colleges, denominational and independent.—*Christian Advocate, January 9, 1931.*

Blackstone Backs College Campaign

Of the $500,000 goal set by Blackstone College for Girls (Blackstone, Va.), $10,000 has been accepted as the goal for the Blackstone community, according to Lawrence C. Sullivan, local campaign chairman, who expects a contribution from every home in Blackstone.

The entire community is interested in putting the school on a sound financial basis, President W. B. Gates reports, and at an initial mass meeting the town manager, leading business men, and pastors of various churches were present to pledge their support.

Blackstone's effort to raise a half million dollars has a threefold purpose, according to Mr. Sullivan and Bernard S. Via, director of the endowment—to liquidate the remaining debt for the modern fireproof buildings, to increase the endowment to a point that will insure permanency, and to provide for necessary expansion.

Resolutions proposed citing this purpose were unanimously adopted by the citizens' mass meeting at the close of the program.

Columbia College Receives Bequest of $25,000

Announcement has been made by Dr. J. C. Guilds, President of Columbia College (Columbia, S. C.), of the bequest of $25,000 to Columbia College from the estate of the late C. W. McCreery, who died in New York recently. The bequest will come to the College upon the death of Mr. McCreery's sister in New York.

With the single exception of the $50,000 gift of Mr. Duke in 1926, this is the largest single donation yet made to the College.

Significant Progress Toward Our Goal a Unified Educational Program

(Continued from page 6)

Church, embracing the college and focusing back upon the local Church either for service or for further training through the media of adult education.

In the second place, it lays upon the schools and colleges a responsibility to measure up to higher standards under closer and more intelligent scrutiny. It reminds one somewhat of the French proverb, "Noblesse oblige"—rank has its obligations. In return for the advantages derived by them, the local Church will have a right to expect in the future an increasing degree of service from our schools and colleges along the line of more effective religious instruction, better training for both lay and ministerial Church leadership, and, last but not least, a more vital and pervasive spirit of Christianity running throughout all the curricular and extra-curricular activities of each institution.

B. M. M.

Long Dreamed-of Building Becomes a Reality

Construction of Hendrix-Henderson's new science hall is continuing with speed and will be finished before the opening of the 48th session of the college next September. The new building, 63 feet wide and 126 feet long, will contain all the latest details toward utility and efficiency.

Dr. M. J. McHenry, who has been at Hendrix-Henderson (Conway, Ark.) for 19 years, has watched the growth of the building from the time it was a dream until now. He is the man most responsible for all the details of layout, for the arrangements of the eight laboratories, for the central system of store room management and the electric freight elevator, and for the conduits which in future years will make it possible for electrical arrangements to control everything that is going on in the building from one room.

When Dr. L. O. Leach, professor of physics and chemistry, came to Hendrix-Henderson a year and a half ago, Dr. McHenry took his ideas about arranging the chemical and physical apparatus to supplement his own, and the two together have guarded against errors in construction since the building was begun in October.

Dr. E. A. Spessard, who came to Hendrix-Henderson from Ouchita College last September, heads the department of biology. When H. C. Nelson returns to Hendrix-Henderson in a year or two, with his Ph.D. degree, the science faculty will be complete. While there is no school of science at Hendrix-Henderson now, it is probable that within a few years, with so strong a faculty and with a new thoroughly equipped building, a department will be organized so that degrees may be granted.

The estimated cost of the building and of the equipment is $250,000.

Newsy Odds and Ends

MRS. MAUD TURPIN

A college revival at Hiwassee College (Madisonville, Tenn.) recently resulted in approximately 75 conversions and many re-consecrations and additions. The Rev. W. M. Bunts, of Galax, Va., did the preaching and the Rev. George B. McCrary, pastor of Hiwassee College circuit, was the singer.

* * *

Miss Frances Ballard, Portsmouth, Va., 1930 diploma graduate in voice, Blackstone College (Blackstone, Va.), has been notified of her appointment as national secretary of the Kappa Delta Phi, Junior College sorority, to fill the unexpired term of Mrs. J. D. Fite, resigned.

* * *

T. Kuribayashi, of Kobe, Japan, native of Nagano Prefecture, is the latest addition to the group of Oriental students enrolled at Southern Methodist University (Dallas, Tex.). A graduate of First Kobe Commercial School, corresponding to the American high school, and of Palmore Institute, a Southern Methodist Junior College at Kobe, Mr. Kuribayashi is working toward the B.A. and M.A. degrees. He is a member of the Methodist Church of Japan and considers investing his life in Christian social work after graduation.

* * *

Joe McAuliffee, student in Southwestern University, and recently placed in charge of the News Service of the University, was formerly an officer in the Haversack Club, according to R. L. Hunt, Editor of the *Haversack,* and doubtless acquired some of his training in writing through his contributions to this Sunday school publication for boys.

* * *

Duke University's practice court is one of the outstanding features of the law school. Not a moot court, but a place for real experience offered the young attorneys who are pleading cases. The Duke court is a regularly conducted course in courtroom practice, presided over by Judge T. B. Bryson, former judge of the superior court of North Carolina. The idea of the course is to offer third-year students an opportunity to visualize by actual work the courtroom practices. They must prepare contracts, draw abstracts, wills, and other legal papers.

* * *

Central College (Fayette, Mo.) women's team of debaters came off victor in the two opening events of the season when Miss Elizabeth Alexander, Miss Laura Beth Davis, and Miss Esther Laursen met representatives of Kansas State Agricultural College, of Manhattan, Kans., February 3, and debaters from Missouri Valley College, Marshall, Mo., on February 6. The official Pi Kappa Delta question on free trade was the subject. Miss Alexander, who leads the Central team, is the daughter of Dr. W. M. Alexander, Head of the Department of Schools and Colleges of the General Board of Christian Education.

* * *

Student enrollment nearly doubling that of the first semester was the unusual record of Lindsey Wilson College (Columbia, Ky.) for the second half of the current year.

An interesting molar system seems to be in successful operation at Hendrix College (Conway, Ark.), where 200 persons are served meals daily in Tabor Hall from September until the middle of July. For, according to the record of Mrs. G. A. Hulen, dining hall matron, at these meals 16,000 pounds of food are consumed in a year. It would require a tank of 5,000 gallons capacity to hold the sweet milk used; 8,000 loaves of bread; 3,000 square feet of cornbread and 72,000 biscuit are served annually. For the 500 cakes baked, 180 gallons of icing are used. Eight tons of potatoes and five tons of sugar are bought each year, 2,000 gallons of coffee are served; 7,500 dozen eggs are consumed; while 5,000 pies have been cooked each year for the past twelve years. In her fourteen years as matron Mrs. Hulen has spent almost a half million dollars on Tabor Hall boarders.

* * *

A cash prize of fifteen dollars has been awarded to Miss Ruth Carlton, of Clarksville, Tex., freshman at Centenary College (Shreveport, La.), for a playlet written for presentation at the May Day Festival this year in the outdoor theater on the campus grounds. This prize is awarded each year by the Woman's Athletic Association of Centenary College to a member of the student body who produces a playlet of merit both from the standpoint of its literary qualities and adaptability for staging. Miss Carlton is working on her Bachelor of Music degree at Centenary.

* * *

Bishop A. Frank Smith of the Methodist Episcopal Church, South, will deliver the commencement sermon to the Central College (Fayette, Mo.) graduating class, Sunday morning, May 24, according to President Robert H. Ruff. The baccalaureate service opens a three-day program celebrating the 75th anniversary of the institution and includes commencement exercises, an inaugural ceremony for the new president of Central and alumni meetings.

* * *

Making good their boast, "We were raised on Coca Cola," Emory students consume approximately 993 bottles of "coke" a day, according to a recent issue of the *Emory Wheel.*

* * *

Dr. Francis Wheeler, head of the department of music of Centenary College (Shreveport, La.), has challenged the attention of the scientific world by his recent pronouncements in the matter of voice determination by X-ray of the sinus cavities. Recognition of national character was accorded Dr. Wheeler's work by the *New York Herald-Tribune,* in which recently appeared a lengthy article setting forth the significant facts involved in Dr. Wheeler's research.

* * *

The honor roll of fifty-four best students in Millsaps College (Jackson, Miss.) includes nineteen young women and thirty-five young men. The roll recently issued is compiled at the end of each term and is a recognition of leadership in academic work.

* * *

A portrait of Bishop W. F. McMurry, for whom McMurry College (Abilene, Tex.) is named, has been painted by Peter Plotkin, nationally known artist, and will be presented for hanging at the approaching June commencement. The portrait is to be the gift of the class of 1931.

Central College (Fayette, Mo.) glee clubs spent a busy February. The Men's Glee Club under the direction of Prof. Floyd V. Wakeland in a week's tour, February 14-22, carried twenty-seven members to fill engagements at Warsaw, Buffalo, Springfield, Canton, and Warrensburg. Thirty-two members of the women's club under the direction of Miss Elizabeth Wilkin, conducted a concert tour, February 23-March 2, with engagements at Keytesville, Brunswick, Carrollton, Norborne, Hardin, Richmond, and Lexington.

* * *

Scarritt College students (Nashville, Tenn.) have launched a bimonthly publication, the *Lifesharer,* designed to show the thought and outlook of a group of students who are preparing for active Christian service. Miss Gertrude Feely is editor, and the magazine's columns are filled with articles and poems written by the students.

* * *

A commencement address delivered in 1869 by Sidney Lanier, celebrated Southern poet, has been found by Dr. Jay B. Hubbell, of Duke University, Chairman of the Board of Editors of American Literature. Dr. Hubbell discovered the Lanier address in an old catalogue of Furlow Masonic Female College at Americus, Ga.

* * *

Paul F. Dellinger, field representative of Southern College (Lakeland, Fla.) has reported an increasing demand for special lecturers from Southern's various departments, and it is probable that the administration eventually will be able to arrange for additional lecture programs for near-by communities.

Staff Members Given Committee Appointments by Council of Church Boards

Dr. W. F. Quillian was made a member of the Executive Committee of the Council of Church Boards of Education when this Council met on January 21, at Indianapolis. At the same time Dr. J. Marvin Culbreth was made a member of the University Committee of the Council of Church Boards of Education. The headquarters of this Council of Church Boards is in New York City.—*Christian Advocate.*

* * *

The Commencement Sermon for Wesleyan College, Macon, Ga., will be delivered by Bishop John M. Moore on Sunday, May 31. The Literary Address will be delivered by Dr. Samuel T. Senter on the morning of Monday, June 1. Dr. Senter is in his sixth year as pastor of the First Methodist Church, Atlanta, Ga. His daughter, Miss Mary Ruth Senter, is a member of the class of 1930.

* * *

President W. B. Hubbell, of Folsom Training School, (Smithville, Okla.), was prominent at the recent session of the General Missionary Council at New Orleans, February 24-26, when he spoke on "Training a Leadership for the Indian Church."

* * *

As Christian Education Magazine goes to press there comes the report of "Spiritual Emphasis Week" in progress at Millsaps College, Jackson, Miss. Dr. L. L. Evans, Waco, Tex., is conducting the services, and careful plans for the week have been laid by the Religious Activities Committee of the College, of which Prof. Conrad Blackwell is Chairman.

Pointed Paragraphs

The war has revealed to us the gravity and the magnitude of our whole problem of education. We need not simply education but Christian education—training that issues in religious convictions and Christian personality. In the more comprehensive sense of the term, the whole problem of the Church is now more clearly seen to be one of education." (Robert E. Speer.)

* * *

"Education has always yielded its best fruits when associated with religion." (Woodrow Wilson.)

* * *

"On they march. Three, four, or five years hence these students are replaced by another host and another and another. We hear their uncertain adolescent feet along the walks, and before we can kneel with them at any altar of dedication or convey the sense of "the holy" they are turned into men, validated by academic degrees and set over us in office, in legislative hall, and in classroom. To acquaint them with the laws of spiritual growth, interpret the kingdom of God, and lift the challenge which will claim them for world faith, world justice, and world brotherhood in Christ as against treadmill existence imposed by traditional structure, is our major duty and our central opportunity." (E. W. Blakeman, Director Wesley Foundation, University of California, in January *Religious Education.*)

* * *

"Never have the old agencies which have been assuming to develop character been faced with a greater challenge and opportunity. Never have so many allies been ready to be used. Never has there been a finer spirit of coöperation." (O. D. Foster, Secretary for Higher Education, Religious Education Association.)

* * *

"If God's will concerning us for the future can be gleaned from the way along which he has led us through the centuries which are gone, then it would seem that we are ordained to minister especially to the human mind, and that along educational lines we are to seek and expect our coming victories." (Dr. Jefferson, as quoted in Congregational Handbook of Education.)

* * *

"There is nothing so costly as ignorance and nothing so cheap as knowledge." (Ben Hill, United States Senator from Georgia, 1876-1882.)

* * *

"We have got to do something to develop character in our educational system. We have wisely separated the function of Church and State, but in avoiding the Scylla of political interference with religion we have steered upon a Charybdis of State education without religion. . . . It is doubtful if we can introduce religious instruction in the public school without interfering with religious freedom, but we must find a way to produce character effectively." (Dr. J. J. Tigert, while United States Commissioner of Education.)

* * *

"To preserve our government we must preserve morals. Morality rests on religion. If we destroy the foundation, the superstructure must fall." (Daniel Webster.)

* * *

"Show me a nation whose people dwell in homes where God is honored and the children are taught the principles of the Christian religion, and I will show you a nation that cannot be destroyed by war, disease, revolution, or anything under heaven." (Dr. Carl Gregory, as quoted in *New Orleans Christian Advocate.*)

* * *

"I do not believe that you are going to make the right kind of citizen by a godless education, and then by adding in religion afterwards. The idea is wrong. Education and religion must go hand in hand." (Ex-President Hadley of Yale.)

* * *

"It is the duty of the college to develop the *whole man*—social, intellectual, æsthetic, and religious. An education which does not accomplish this fails in so far as it falls short of the ideal." (Dean

Hawkes, of Columbia, as quoted in a pamphlet, "Education and Religion," by Presbyterian Board of Education.)

* * *

"The doctrine of 'the survival of the fittest' cannot ultimately decide the destiny of our American colleges in higher education. The doctrine is not Christian enough to be considered in the solution of the problems facing the American colleges." (From an editorial in "The Liberal Arts College Bulletin.")

* * *

"We cannot insist too often that every subject in the curriculum can be taught in such a way as to make it contributory to the development of character." (President W. A. Harper, of Elon College, North Carolina, in January *Religious Education.*)

* * *

"The Church college, properly equipped and endowed, has the supreme call and the supreme opportunity of the hour." (W. O. Thompson, Former President, Ohio State University.)

* * *

"Unless a student is kept in touch with organized Christianity during the four formative years of his university life, a chasm so deep and so broad may develop between him and the Church that it may never be bridged." (Dr. H. H. Sweet, in a pamphlet by Presbyterian Education Board.)

* * *

"By an interesting coincidence, three distinguished business leaders, each acting independently of the others and at about the same time, began a serious investigation of the problem of investing surplus wealth most effectively. Eminent research talent was employed, elaborate surveys were conducted, and many prominent men interviewed as investigations were pursued."

* * *

"As a result of these inquiries, each one of these three men came independently to the same conclusion—that money given to the support of some form of education is the safest, the surest, the most effective way of serving the highest interests of society." (Archie M. Palmer, in "The Liberal Arts College Bulletin.")

* * *

"Many years ago President Dwight, of Yale, declared: 'The man who can convince the Christian people of the close connection between the maintenance of Christian colleges and the prosperity and growth of the Church will be a benefactor to the race!'" (From "The Fundamental Task," by the Presbyterian Board of Education.)

Contributors in This Issue

1. Dr. W. F. Quillian, one of the best-known figures in Southern Methodism, and Secretary of the General Board of Christian Education, needs no introduction.

2. Dr. E. B. Chappell is likewise too, well-know to Methodist readers through his years of eminent service in editing our Sunday school literature, to need an introduction. He is now engaged by the Editorial Department of the General Board of Christian Education as a special writer.

3. Dr. H. N. Snyder is an outstanding college executive, having been for some years President of Wofford College at Spartanburg, S. C.

4. Rev. H. W. Whitaker is the vigorous and efficient presiding elder of the Covington District, Kentucky Conference.

5. Drs. J. Q. Schisler, W. M. Alexander, and C. A. Bowen, are members of the General Staff of the Board of Christian Education and respectively head the Department of the Local Church, Department of Schools and Colleges, and Editorial Department.

6. Dr. Glenn Frank is President of the University of Wisconsin.

7. Dr. J. Marvin Culbreth is Director of Wesley Foundation Activities within the Department of Schools and Colleges of the General Board of Christian Education.

8. Mrs. C. W. Turpin is head of the Secular Press Bureau of Southern Methodism with her office in Nashville, Tenn.

Music-Minded Students Work Hard to Play

If all the musical instruments on Central College Campus were laid end to end—

If all the student musicians were to stand side by side—

If all the campus music clubs and classes were to play and sing at once—

All Missouri would know that Central College is music-minded, for music is one of the most important curricular and extra-curricular activities of Central's student body.

It is literally true that the campus is centered about music, for the Swinney Conservatory of Music building, where students work hard to play, is located near the center of the campus; and here classes in piano, voice, band instruments, violin, and organ keep the sharps and flats busy.

According to the "Swinney Conservatory Number" of the College Bulletin, students at Central College have the privilege of working in a plant which is valued at $175,000 exclusive of equipment, and of playing in any one of a number of musical organizations. Among clubs are the Central Concert Band, Men's Glee Club,Women's Glee Club, College Chorus, the orchestra, Piano Club; Phi Sigma Mu, for the study of public school music and Central Bands.

And those who like to hear music on the air may tune in each third Wednesday to hear the Central radio hour over station WOS in Jefferson City.

A Prayer for Teachers

GLENN FRANK

O LORD of Learning and of Learners, we are at best but blunderers in this godlike business of teaching.

Our shortcomings shame us, for we are not alone in paying the penalty for them; they have a sorry immortality in the maimed minds of those whom we in our blunderings misled.

We have been content to be merchants of dead yesterdays; when we should have been guides into unborn to-morrows.

We have put conformity to old customs above curiosity about new ideas.

We have thought more about our subject than about our object.

We have been peddlers of petty accuracies, when we should have been priests and prophets of abundant living.

We have schooled our students to be clever competitors in the world as it is, when we should have been helping them to become creative coöperators in the making of the world as it is to be.

We have regarded our schools as training camps for an existing society to the exclusion of making them working models of an evolving society.

We have counted knowledge more precious than wisdom.

We have tried to teach our students what to think instead of how to think.

We have thought it our business to furnish the minds of our students when we should have been laboring to free their minds.

And we confess that we have fallen into these sins of the schoolroom because it has been the easiest way. It has been easier to tell our students about the motionless past that we can learn once for all than to join with them in trying to understand the moving present that must be studied afresh each morning.

From these sins of sloth may we be freed.

May we realize that it is important to know the past only that we may live wisely in the present.

Help us to be more interesting in stimulating the builders of modern cathedrals than in retailing to students the glories of ancient temples.

Give us to see that a student's memory should be a tool as well as a treasure chest.

Help us to say "do" oftener than we say "don't."

May we so awaken interest that discipline will be less and less necessary.

Help us to realize that, in the deepest sense, we cannot teach anybody anything; that the best we can do is to help them to learn for themselves.

Save us from the blight of specialism, give us reverence for our materials, that we may master the facts of our particular fields, but help us to see that all facts are dead until they are related to the rest of knowledge and to the rest of life.

May we know how to "relate the coal scuttle to the universe."

Help us to see that education is, after all, but the adventure of trying to make ourselves at home in the modern world.

May we be shepherds of the spirit as well as masters of the mind.

Give us, O Lord of Learners, a sense of the divinity of our undertaking. Amen.

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